Perhaps our greatest need is that of knowing who God's people are. . . .

(See page 3)

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The Fulani People

The racists back home who advocate segregation and insist that the negro is inferior, they know nothing of the Fulani people. Eight hundred years ago, sweeping out of the lower Nile basin, these brown skinned semitic people rolled like a wave over all of west and central Africa. From the Angle-Egyptian Sudan all the way to Nigeria they carved out a great empire. It was not weight of numbers—they are not a numerous people—it was sheer force of personality, individual courage, driving ambition, all fused into a desire to conquer, that created their great kingdom. Today, eight hundred years later, we still see the fruits of their victories. They were organizational geniuses.

The word Negro is a meaningless term, far too general. There are more variations among Negroes than there are among whites. There are the squat pygmies, bowlegged, wide-nosed . . . there are our Baya with well formed heads and deep dark skin, and then there are, among thousands of others, the Fulani people, the descendents of the conquerors. Tan, large hooked noses, many Jewish features, some believe they descend from the pre-historical family of Noah. Tall, prince-like people, haughty, disdainful, difficult, almost impossible, to win for the gospel—these Africans cannot be called inferior.

These people do not have universities but nevertheless they have a rugged intelligence and rough logic which is hard to argue with. One Mullim (means "teacher") was converted up in Nigeria and, in his own right, has become one of the great Christian personalities here in West Africa. He came to Meiganga some weeks ago, loaned to us by the Danish mission in northern Nigeria, and he had evangelistic meetings among us. (Incidentally, this is the goal of all mission work—to work ourselves out of a job—to have Africans preach to Africans.)

He had a four-point sermon. One, a baby cries, that means it has life and it needs breath to cry. Two, words also need breath. Therefore, words spoken indicate life. Four, therefore it is by the illustrations pulled out of the day-to-day routine of African existence and, even through interpreters, he had the Bayas sitting on the edge of their logs, eyes wide open and lower lip hanging down . . . especially when he pulled an egg out of his pocket and asked if it was good or bad inside. No one could tell. He compared it to the heart of man—no one can tell, only God, by external appearances. The audience was spellbound for over an hour, waiting for him to crack that egg. Finally he did—he ate it, it was hardboiled. A showman, a little shrunken man, Mullim Markus takes his place with the apostle Paul as a great missionary.

JAMES C. KALLAS
Missionary to West Africa

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Correspondence

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Her

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Created in His Image . . .

by Liston Pope

HE MOST USUAL approaches to racial questions in America have been political or sociological in na- This has been true even in our churches, whose ouncements have generally sounded like watered- n sociological documents inspired by some degree ioral concern. And the announced reasons for con- have often been prudential in character: it has argued that we must give greater equality to rity racial groups to prevent them from becoming usioned about Christianity, or to preserve democra- r to enlist the energies and loyalties of colored les in the struggle against Communism, or to pro- America's reputation in other parts of the world. larly, the proposed solutions to race questions, in- ng those advanced by churchmen, have generally non-theological in character: educate public opin- pass a law and then enforce it; desegregate schools, ic facilities, and residential neighborhoods; protect constitutional rights of individuals regardless of open the churches to all true worshippers by n of the responsible church body, lest we be ac- l of being hypocritical or undemocratic.

w all of these are excellent proposals, and we feel rated that we make so little progress toward their zation. We meet in our national and world gather- and reaffirm and reaffirm, but still the local church- nfirm the old ways in their practice. The world s us to "practice what we preach," which is a very hy but worldly admonition, since it assumes that our problem is simply that of closing the gap between creed and deed. But is not our problem a far more profound one? Is it not that of discerning who we are, we who are sometimes called "the people of God," and of discovering the obedience required if we are to be the followers of Christ? All thoughtful churchmen must be grateful to the social scientists for the pioneer work they have done on racial patterns. They have exposed inequities and iniquities of the loyalty of colored peoples for Christianity, but not because they are colored, and not if our Christianity is false. As American Christians we desire to preserve our democracy and defend our nation against external threats, and to improve its reputation in the world. But those motives, important as they are, can hardly be primary among us; do not even the publicans the same?

Christians, and especially Protestants, naturally turn to the Bible as their charter and constitution. But here, we find no clear teaching about "race" in the modern sense of the term—that is, about race as a biological phenomenon that divides human beings physically into clearly distinct groups. The peoples of the Bible were obviously aware of differences among groups; there are innumerable references to nations, tribes and tongues. Physical differences were often noted, but in themselves were seldom if ever the basis for discrimination.

Those who believe that the Bible teaches the racial inferiority of the Negro often lean heavily on the

Youngsters of St. Peter's Lutheran Vacation School in Houston, Texas gather around Mrs. Isabel Jiminez, one of the teachers. Mrs. Jiminez was born in Texas of Norwegian-American descent and is married to a Mexican.

"curse" placed on the son of Ham, by his grandfather Noah (who had just risen from a drunken stupor)—"a slave of slaves shall he be to his brothers" (Genesis 9:25). By strange feats of genealogy it is assumed that Ham was the forebear of the Africans; by stranger leaps in exposition, it comes to be assumed that it was God who cursed the descendants of Ham. The text clearly indicates that Noah pronounced the curse, and also permits the inference that he had a hangover at the time. So far as this passage is concerned, one would suppose that either the doctrine of racial superiority or that of prohibitionism must lose Biblical prestige—and that is a very hard choice indeed. On the other side of the argument is the perennial appeal to the well-known verse from the Book of Acts: "(God) hath made of one blood all nations of men for to dwell on all the face of the earth—" This verse unquestionably proclaims the unity of mankind through God's creation, but honesty would require that one should go on to include the remainder of the verse, which is often used by supporters of segregation . . ." and hath determined the times before appointed, and the bounds of their habitation."

The very notion of "race," as it is commonly understood at the present time, is a modern idea, no more than three or four centuries old at the most. The Bible contains incomparable teaching about human relations, of course, and race relations are only a particular and probably temporary aspect of human relations. Scriptural teaching is therefore by no means irrevelant to our modern race problems. There we learn that God created and creates all men in his own image. immediate inference, racial distinction and discrim tion are man's fault, not God's design. And we too of the judgments visited upon man by God w ever he raises his hand against his brother, and of reconciliation of man with man as a means of G grace. In modern terms the judgment of God is fo in the shame or brutalization of a prejudiced hear the unease that attends the days and nights of the s gationist or the bitter man, in the repudiation of churches themselves for their capitulation to m perspectives.

Our Greatest Need

Through all the cosmic drama of Biblical hi there runs another theme, and it rises at last to bearable climax to show us what manner of peopl are. God condescends to choose a people as his own to make with them a covenant to be their God. T are no racial implications in this doctrine of the Ch People. Israel learns with difficulty in time that same God rules all nations, even to the isles o sea. And her final lesson is that she, Israel, Chosen Remnant, must by her own suffering these nations also to salvation. Jesus of Nazareth c as the fulfillment of the mission given to Israel. of faith in the life, death, and resurrection of Christ came a new community composed of many ple—men "from every nation under heaven" were ent at Pentecost, generally considered to have bee beginning of the larger Christian community or ch Through many vicissitudes this community swep across the world, gathering up Greek and Jew, and free man, barbarian, Scythian, Roman, Egy Indian, African, European, American. For nearly een centuries the church knew little ethnic discri tion within its life. Not until white men began to run the world did their new division among m races come to pass; not until the nineteenth centur elaborate justifications of it begin to appear, and originated for the most part outside the church time in certain churches, still a small minority for the most part in the United States and the of South Africa, these pagan theories have largel planted the ancient Christian doctrines, and hav verted the life of the churches themselves, so tha use these theories to interpret even the Bible.

In this long perspective, embracing the cen from Creation to our own day of judgment, wh we? We say that we are the people of God, th Israel, God's elect, a new chosen race. Are we? were would we tolerate "the dividing wall of ho whose destruction was proclaimed by St. Paul ni hundred years ago? Can a church still call itself a

n it shows a partiality not shown by God? Perhaps greatest need, if we are once again to be the people od, is that of knowing who God's people are, of turing a sense of God's Church as it has been led in the Scriptures and through many centuries. ose terms, many of our churches may not deserve name. They are social clubs maintained by the and prejudice of man. They are voluntary groups g their own standards of membership, not de- lants of the Church that came from Pentecost— ately from a Cross. Most often we Americans to think of the Church as simply a voluntary nization among other voluntary agencies, rather to see it as a unique and mighty force moving s the generations to redeem the world. Let us ss it: our churches are voluntary organizations, voluntary groups—that is, groups composed of who vote on new members or who elect to join— air to be the last strongholds of segregation in rica and in some other parts of the world.

Marks of Penitence

has been said that "eleven o'clock on Sunday ing is the most segregated hour in the week." could qualify that conclusion; eleven o'clock on day night is even more segregated for the country set, and other purely social clubs are in general completely uni-racial than are the churches. If tatement is properly hedged about and seen in ective, however, it must be granted that the church obably the most racially segregated major institu- in American life, at least as it is represented in its manifestations. Great gatherings like the Na- l Council of Churches are the exception to the practice, and they inspirit us for the future. But at the level of the local church and community, e people must live and work and worship face- e, day after day, that the crucial test will come. his level, the churches have lagged behind the me Court as the conscience of the people on ques-

tions of race, and they have fallen far behind trade union, factories, schools, department stores, athletic gatherings, and most other major areas of human association as far as achievement of integration in their own life is concerned.

If one grants that the church is the most segregated major institution in American society, in membership and in its various programs, it becomes only fair to point to the context in which this fact has come to pass. No comfort should be legitimately derived from the plight of the church by those who point to it in order to excuse their own poor conduct. When still governor of Georgia, Herman Talmadge tartly advised the churches to become non-segregated themselves before giving advice to others. There was a sting in this taunt, but the churches must not be immobilized by such tactics. Real estate brokers, property owners, and others who think they stand to profit by the continuation of segregated zones of housing or other segregated facilities or services often point to the churches in defense of their own practices. And again, there is some justification for the demand "Physician, heal thyself!" But these tactics are only a latter-day version of the well-known "dirty hands" argument, so often used in the past by the Communists and others to confuse the issue. The argument goes: "Our hands are not perfectly clean, but neither are yours. Therefore, you must not interfere with us in what we are trying to do." In this grimy world hands are seldom clean, and so the comparative purity of heart becomes the more important.

Whatever the culpability of the churches, more recently there have been many marks of penitence. The National and World Council of Churches, and many of their constituent bodies, have denounced segregation and have pledged themselves to work for a non-segregated church in a non-segregated society. Slowly but surely they are moving toward that end. Though interracial congregations in American Protestantism still comprise about ten per cent of the total number of congregations, this percentage is five times as great as that of ten years ago. In some denominations the figure is much higher than this national average. And comparable or even greater changes have taken place during the last decade in most church-related institutions such as schools, colleges, and hospitals. The movement toward integration has been at an uneven rate in the various denominations and regions of the country, but it has affected them all, including a number of churches and educational institutions in the South.

The Rev. Fred Pankow, pastor of St. Peter's Lutheran Church, Houston, Texas, looks up a Biblical quotation for some of the children who attended the church's integrated Vacation School.

The last of a series of articles dealing with the 51 Theses drawn up at the Lutheran World Federation Assembly in 1957.

Free and Unite in Hope

By James H. Burt

In Albert Camus' novel *The Stranger,* the author tells about a little man who floats through life, pushed by circumstances quite beyond his control. In the clutch of fate, he commits a foolish murder and is sentenced to death. A chaplain tries to speak to him, but in a rage the condemned man whips him with an angry tongue. The final words of the stranger are these:

> "It was as if that great rush of anger had washed me clean, emptied me of hope, and gazing up at the dark sky, I laid my heart open to the benign indifference of the universe. All that remained to hope was that on the day of my execution there should be a huge crowd of spectators and that they should greet me with howls of execration."

Camus describes for us a character who lives without hope. He is neither motivated nor directed by any great goal. He accepts whatever comes his way with a neutral shrug. Because the future has no content for him, the present becomes an illusion. He is called "the stranger" because he is cut off from the reality of the world in which he lives.

Strangers in This World

In the face of this hopeless character, Camus confronts us with our own image. We too become strangers in this world because we live without genuine hope. Dietrich Bonhoeffer wrote a few years ago that there has never been a period in the course of human history with less ground under its feet than our own. Martin Buber describes us as a homeless people who live out on the open desert without even four pegs with which to pitch a tent.

As a people we know neither who we are nor where we are going, and we don't really care. Our conversation is punctuated with phrases like "Live it up." "Have a ball." "Let the cookie crumble." "Let the ball bounce." In the words of Dennis the Menace, "Go throw milk on your ulcer." Why concern one's self with the present when the future is at best only a question mark?

Because we lack that true hope which keeps open to the future and fills the present with et significance, we find ourselves making commitr to false goals. We become hypersensitive to the w of our associates. We become enslaved to public op and degenerate into conforming non-entities. The tors of a leading newsmagazine are aware of this they encourage us to read their publication, not sarily so that we can become more intelligent v but rather to equip ourselves with some choice ti to spice up the after-dinner conversation and thu press our friends. An automobile manufacturer its cars with the motto: "Where can you buy popu so cheaply?" A home builder reminds prospective ers: "The home you choose today will be the sy of your success for years to come." Time and agai actions are determined not at all by what we about a given issue, but by what we think others about it. As a people, we are in the hopeless situ of playing follow-the-leader on a merry-go-roun

We must not forget that we in the church sh a very great extent the plight of this hopeless of which we are a part. Because our eyes are not ly focused on the goal toward which God is at in this world, our task in the present is ill-define we tend to take over the moods and methods hopeless people with whom we live, we climb on bandwagon of status and statistics. In our obse with successful parish programs, we conform ou to the world and tend to make of the Church of Christ a glorified service club. Without knowi we become little more than pagans with a thin of verbal religiosity.

As individuals and as a church, we need to called to a genuine Christian hope. Theologicall is happening. The Christian hope is riding high major topic of conversation in seminary class and in current scholarly publications. But we mu take this seriously in the local congregation.

One of the finest ways in which we can do to commit ourselves to a careful study and disc

tion V of *The Minneapolis Theses.* This section
Christian hope was not simply tacked on at the
ecause it seemed logical to conclude the state-
with a section on "the last things." It was in-
l rather because of a deep-seated conviction that
nly in the dimension of hope and with the power
Spirit that the church can be true to herself
er Lord." *(The Minneapolis Theses,* V. 11.)
reason we have neglected the Christian hope is
ve have reacted against its distorted proclamation
sects. But in this statement, the error of carica-
the Christian hope by the postulation of abstract
bles is avoided. Also avoided is the error of those
would reduce the Christian hope to some kind
ligiously strengthened cheerfulness." (M. T. V. e.)
key is not any *idea* of hope, but rather the risen
of the Church who has come and established his
om, who rules the world with his sovereign power,
vho will come in glory as Judge and Savior. (M.
1.) The Christian hope is not merely based on
gic retrospection (M. T. V. 2.), nor does it merely
forward to pie-in-the-sky-by-and-by. The Christian
is a post-Easter phenomenon pointing to the
urated but not yet consummated Kingdom of
The Church is thus the People of God who live
His kingly rule between the resurrection and
of Christ, and who identify themselves to one
er and to the world by the confession of his pres-
ordship. (Romans 10:9; I Cor. 12:3.)
ing under the Lordship of Jesus Christ we are
united and free.

are united in the power of the Holy Spirit. Our
is not in the similarity of our salvation experience,
ver precious this may be to us. It is not in our
f love, however Christlike these may appear. It
t in the intellectual formulations of our faith,
ver necessary it may be for the church to theolo-
Our unity is in the Spirit, who empowers us to
out the command of Christ. The Spirit is un-
able apart from the Christian hope. When Peter
hes on Pentecost, he quotes from the prophet Joel
rning the coming of the Spirit in the last days,
ndicates that these last days have now arrived.
Spirit is the "downpayment of our inheritance."
T. V. 4.) We have the first fruits. We await the
st. "The dimension of hope is the dimension of
pirit." (M. T. V. 10.)
r unity is further in the sacraments through which
pirit works. There is no thesis in Section V which
nds attention from the church more than does
6:

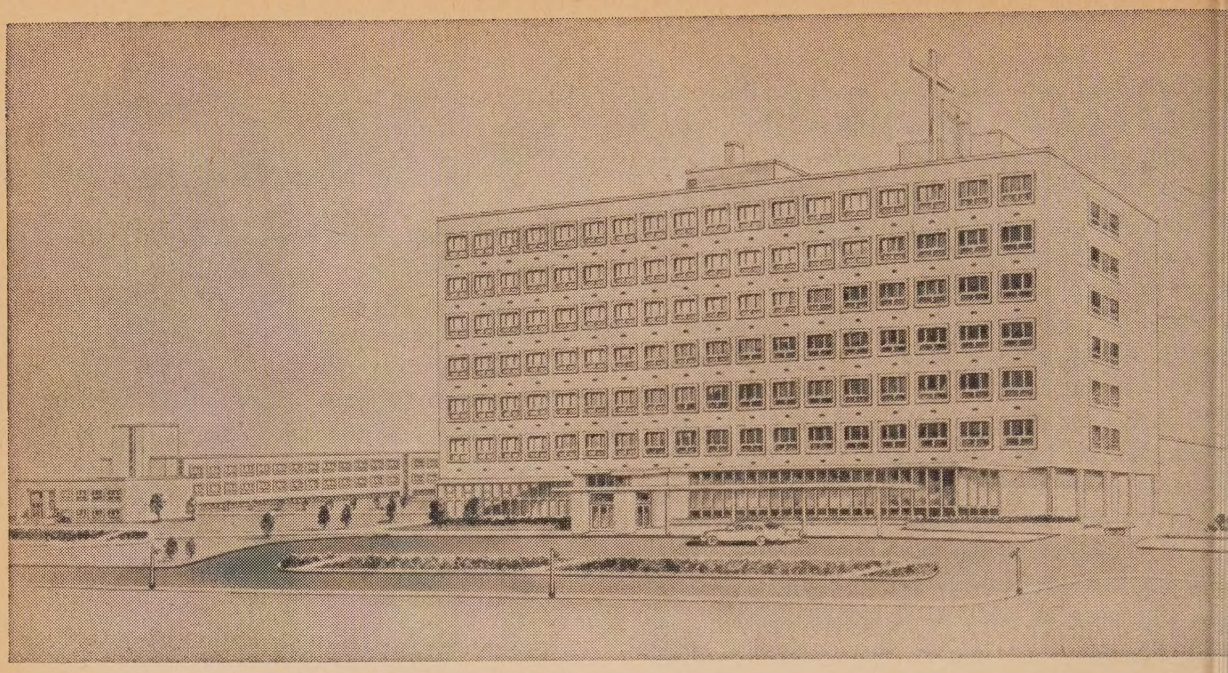
the Sacrament of Baptism we are brought under
power of His resurrection and are born anew
a living hope, waiting for the redemption of our
bodies. In His Word God acts here and now as our Judge and Savior. The Sacrament of the Altar, where Christ is really present, is the anticipation of the heavenly banquet. He who comes to us in bread and wine, is the same Christ who is to come in glory."

We tend to think of the sacraments in a purely static and individualistic manner. This statement reminds us that the sacraments are given to the Body of Christ which lives by the power of the Spirit. Baptism is the washing of regeneration, but it is also incorporation into the church of Jesus Christ which lives between his resurrection and return. In the Lord's Supper we are given the remission of sins, but we are also proclaiming the Lord's death until he comes. (I Cor. 11:26). The sacraments have a decidedly forward thrust. They unite us in the Christian hope.

Power for the Present

Because we are united in hope through the Spirit who empowers us to confess Jesus as Lord, we are free from the demand for petty conformity to the world. The perspective of hope which keeps our eyes fixed on the consummation of God's work in this world and allows us to be directed by the Spirit frees us from the necessity of seeking approval from our fellows. The church is never actually the church when it is enslaved to the will of those around it. "Therefore the church has to be cleansed from all that would transform the manifestations of the kingdom into human activities of a society for the preservation and promotion of Christianity as a philosophy, an ideology, or a way of living." (M. T. V. 11.) In the dimension of hope, this cleansing can take place, for it is only as the church lives in hope that it has the courage, the imagination and the patience to manifest both the freedom and the unity which it has in Christ. (M. T. V. 12.)

The church lives in the present as does the world. The Spirit is not merely a guarantee for the future, but a power for the present. (M. T. V. 4.) The drastic difference lies in the fact that the present in which the world lives is an empty present which cuts one off from the world. The empty present in which the world lives finally makes one a stranger to the world. When the future is meaningless, the present becomes an illusion. On the other hand, the present in which the church lives is a present filled with the significance of eternity because of the present Lordship of Jesus Christ. It is the risen and returning Lord who opens life to the future and makes it possible by the power of the Spirit for his Church to freely serve its fellow men in the present.



Inn of Many Rooms

by Paul C. Jol

The television camera paused momentarily to pick up the huge lighted cross on top of the towering hospital building, and then moved through the halls, operating rooms, laboratories, patient rooms, and came to rest in the hospital chapel where the Rev. Fredric M. Norstad dedicated the institution to its mission of mercy and healing. The dedicatory theme was one of thanksgiving that a young man and his expectant wife did on this Christmas Eve in the Year of Our Lord 1959 find haven in this "Inn of Many Rooms."

This was an hour-long television broadcast over WBKB on Christmas Eve which carried the pageant and dedication of a great new Lutheran institution which opened its doors in Park Ridge, a suburb of Chicago.

More than 10,000 people attended the open house of the hospital in December to view the hospital building with its clean, economical design and its new equipment reflecting the latest and best in medical care. Chicago newspapers devoted "spreads" to announcing one of the largest and best-equipped hospitals ever built in this country in a single step.

The hospital as it now stands has 326 beds and rises seven stories above grade. Its mother institutic 60-year-old Lutheran Deaconess Hospital in the of Chicago, has 186 beds, to make a total of 51 in two hospitals owned by The Evangelical Lu Church.

Total cost of the Park Ridge project, includ acres of land and a new School of Nursing b joined to Lutheran General, is $7,600,000. Th hospital was opened to receive patients just 21 after ground was broken. The School of Nursing ing will be ready for occupancy in the spring, at time the Lutheran Deaconess school of nursir be moved from the Leavitt Street location in C Both the school and hospital are air-condition equipped with the newest communication aids.

The hospital is being opened floor by floor this as nurses and technical staff become available. is a desperate shortage of nurses in the Chicag Word has been broadcast asking for nurses w come to Park Ridge to help put this great ins into full operation.

The institution was planned and brought int by a group of Chicago trustees under the pre

. Naurice M. Nesset, research chemist and busi-
xecutive who is also a trustee of St. Olaf College.
ng closely with him in the planning has been
Nelson, executive director of Deaconess Hospital
will now be the chief administrative officer for
hospitals. Other trustees are: Paul C. Johnson,
resident; Adolph G. Ensrud, secretary; Fred W.
son, treasurer; Elmer E. Abrahamson, Rev. Myron
stinson, William M. Carlson, C. O. Dahle, Law-
J. Dahlgren, Herbert E. Exner, Irving Highland,
A. R. Kretzmann, Godfrey W. Lindstrom, Ken-
W. Lund, Earl McLennan, Rev. A. Gordon Nasby,
A. Oveson, Sister Marie Rorem and Dr. Fredrik
hiotz. With the exception of Dr. Schiotz, presi-
of ELC, and Rev. Austinson, president Eastern
ct, all trustees are residents of Chicago or suburbs.
nsors have a growing conviction that the new
al is merely the first unit of a much more com-
nsive institute devoted to medical care, education
esearch. With this in mind they have acquired
land for a number of buildings which, accord-
preliminary plans, will some day constitute the
er institutions of a Lutheran Institute of Human
gy. The term ecology implies the study and treat-
of the whole man in relation to his total spiritual,
onal, physical and intellectual needs and his rela-
to his family and socio-economic environment.
rn science and medicine have tended to take the
n being apart in order to treat his various dis-
separately, while the concept of man created
image of God requires that he be treated as a
.

heran General Hospital is dedicated to this pur-
It is planned to utilize the best scientific knowl-
and technical skills in the practice of medicine,
dd to these the services of theology, psychiatry,
ocial counseling.

first step in unfolding and implementing this
of human care, the hospital trustees have es-
hed a division of pastoral care under the direction
r. Fredric Norstad, who is on leave of absence
Luther Theological Seminary to carry out this
ment. Already Dr. Norstad has five men working
chaplaincy-training program and committed to
ound the clock schedule of counseling and pastoral
This new division, which in Lutheran General
a par with the medical departments, sponsored
in January an institute on alcoholism for clergy-
and industrial representatives of the Chicago area.
dy in the planning stage are institutes on Ethics
Morals in Medicine, Ministering to Grieving Per-
Psychiatry and Religion, and The Art of Pastoral
seling.

The total educational program of Lutheran General and Deaconess Hospitals is already well under way with the continuation of the School of Nursing for 100 girls, which is to be enlarged to 200 as soon as funds are available, plus training programs for interns and residents, x-ray technicians, laboratory technicians, and medical-record librarians.

The board of trustees has already conferred with Lutheran leaders about the possibilities of a long-range program which would be carried out over a period of 25 years and which would call for pan-Lutheran support and participation. It is hoped that America's first Lutheran medical school might be built on this site and in connection with this hospital. National medical leaders have estimated that this country will need 20 new medical schools by 1975. This is a compelling reason for establishing as soon as possible a Lutheran-sponsored school dedicated to the idea of treating body, mind and soul.

Already on the drawing boards are sketches of a clinic building which would be joined to the new hospital. This building would not only provide offices and laboratories for doctors and technicians but it would include five floors of hotel-type rooms which would be available to patients requiring minimum care, and persons coming to the medical center for check-ups. These rooms would provide lower cost facilities and also release regular hospital beds for persons who need full hospital care.

Three additional divisions of the institute have already been outlined for future development. They include a research division which could utilize research grants to investigate the inter-relation of body, mind and soul and work toward coordination of medical disciplines for the treatment of human ills.

Also in the planning stage is a center for care of the aged and for research into geriatric problems. The trustees recognize that it is not enough to keep older people alive through the miracles of modern medicine. It is urgent that steps be taken to make the life of the senior citizens useful and meaningful by assuring physical health with wholesome mental and spiritual outlook.

Still another division under study would utilize the full facilities of the large hospital and research activity for the benefit of emotionally-disturbed children. The emotionally disturbed child has replaced the orphan as the chief concern of child-welfare agencies. We have gone a long way toward solving the economic problems of disadvantaged children, but child-care facilities are swamped with children who have been emotionally damaged by broken homes and the modern atmosphere of tension and conflict.

The Dairy Farmer and His Cows

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

"And how does country living agree with you now?" my friend Betty asked me the other day when I paid her a visit.

"Oh, fine, really! I had to make quite some adjustments, though, after having lived in cities or suburbs all my life."

"I guess you must miss the city at times," my friend said.

"Yes, I do at times. Distances are so great where we live that there are few opportunities for any social or cultural life outside of our church activities, which take up most of my husband's evenings anyway."

"Please, Anne, tell me a little about your initial difficulties, and how you overcame them."

"Well—mostly they were minor items like having to drive 14 miles to the next larger town. I had to keep a constant shopping list, not to forget anything, since I just couldn't run around the corner to the store. Also, it took me quite some time to get used to the loneliness which I had never experienced before. I had always had people around me before. My present neighbors live too far away to have a chat with often. But worst of it was that the children had no one to play with. Much of my own time was therefore taken up keeping the children occupied. In Norway they went to kindergarten, and they had many playmates near by. They actually had to learn first to play alone, and this they have now accepted. And of course my whole schedule of housekeeping had to be re-adjusted to my new way of life—or better let's say it had to be adjusted to the cows!"

"The cows??"

"Yes, the cows! Everything in our parish is geared to "chore time," the milking of the cows. All church activities are scheduled at those times when there are no chores to be done. Therefore all meetings—even weddings—take place either at 2 p.m. or 8 p.m. You see, the situation is quite simple. If the cows aren't properly cared for and milked at regular times, they will not give as much milk as they can. So the farmer gets a smaller milk check (which in some cases is the only source of cash money) and cannot contribute to his church as much as he would like to."

"But how about Sunday mornings?"

"The Sunday service doesn't interfere with chore time. I only remember one Sunday when the church was exceptionally empty. The service began at 9 a.m. At 6:30 the electricity went off due to some power failure. The farmers did not have light in their barns, and of course their milking machines didn't work. So they had to milk by hand and just didn't get finished before church started."

"I think that it is such a peaceful picture to se grazing in the pastures," said Betty, the city gi

"It surely is," I agreed, "still I can't say that cows particularly appealing, although I must sa are useful!"

"Certainly Timmy seems to like cows. Didn't y he had an imaginary barn and went out 'to do every morning and night?"

"Oh, yes! But that was last year. This year he to help in REAL barns. So sometimes he is allo go with my husband on visits. When Timmy comes all I need is to get one whiff of him—and in th ment he goes, all his clothes come right off a the washing machine. Not so tragic, after all, h helped feed the calfies!"

"Have the children ever seen a calf born?" Betty.

"Yes, indeed! And what an excitement that wa even had to call their grandparents long distance them. And most amazing was that the calf coul up shortly after he was born!"

"I should think it must be quite a job for to be busy all day from early dawn and still church at night. We city people do not seem to this."

"Quite right. While many of the city men pu their news paper, get dressed and go to chur country men must first get their chores done, shower, put on clean clothes, and often drive ma to church, and up again at 5 a.m. the next m Still, at our last PTR meetings, they were fo church every evening, or nearly every evenin know, Betty, I really should write an article abo But, well, cows and chores really don't fit so a church paper."

"But why not? Isn't farming a great Christia tion? And without their milk check some farmers be able to subscribe to their church magazin were you, Anne, I'd go right ahead with the ar

And, as you see, this is exactly what I did. a song of praise of the dairy farmer and his co did I ever enjoy doing it!

Invitation to Bible Study

By C. L. Bruland

This is an invitation to participate in a new and different type of Bible Study.

Through the guides and materials that will be pre:ed in future LUTHERAN HERALDS many of you will able to satisfy more fully your determination to ow God's Word better.

The studies as will be presented can lead you into experience of high adventure. As adventure they will ng excitement, satisfaction, stimulation and newly ngthened stature. These studies will bring a fresh- d ability to witness of and for Christ. Moreover, ewed use of prayer, greater stewardship and im- ved missionary outlook also can come. Faith, under- nding of grace, righteousness, compassion, the re- mptive purposes of God—many things will take a new d on you.

To speak in terms of adventure, of awakened con- tions, and reconsecrated energies is not hucksterism. ese are valid claims. Your own experience in the t, and your experience in the future will prove the th of these claims. The Psalmist says: "My heart nds in awe of thy Words" (Ps. 119:161), "thy Testi- nies are wonderful" (Ps. 119:129), or "My soul keeps testimonies; I love them exceedingly" (Ps. 119:167). is is language one can easily borrow, for one should able to say thoughts like this: "I marvel at the book Genesis." "Why, it is wonderful the way Jeremiah written." "This book of Mark is a work of art." "I s tremendously moved as I read the Gospel of John. e message and style of that Gospel are powerful." his Word of God for me is a much loved Book." Each book of the Scriptures is quite capable of pro- cing just such reactions. Each book can whet appe- s, and energize dulled Bible study desires. The books the Bible simply as literature can excite. If, as litera- e, the Bible can do that, then as God's Word the ble can do much more.

This then is an invitation for systematic Bible Study, ginning with the book of Genesis. Actually this is re than an invitation. The coming study guides and terials should represent to you a mandate from your urch for systematic, regular, individual Bible study. y it come to this: That many within our Church l covenant together to study God's Word, in a tematic way and may God through this study of His Word bless and use our Church and her people all the more.

Some Introductory Guides

Before actually studying a specific book, it is well that all who shall follow these studies be "think-alikes." There are some general guides for study that can be used, and it would be well to place these printed suggestions in your Bible for constant reference until they are understood and carried out without conscious consideration.

1. Good Bible Study calls for hard work. It will take time, and remember that time given is investment in your faith and life. Therefore pledge yourselves to give time and effort, and do so whether the time and effort is willingly, eagerly given, or whether it is given out of a disciplined sense of duty.

2. The coming Bible studies will be the study of the *Bible,* and not books about the Bible. You must not succumb to the practice of running to commentaries for help. Wrestle with the Word yourselves. After mastering the material set forth in the Scriptures as well as you can, then you may find it far more satisfying to use commentaries. For some, this restrictive use, or qualified use of commentaries is going to take some real self-control, and is going to require the breaking of long entrenched habits. Luther says: "It is better to see with ones own eyes than through the eyes of other people." Another has suggested that Bible study for many is like someone taking piano lessons, and then discovering that the teacher does all the playing.

3. Bible Study is a combination of elements, all very closely related and each vitally important. These elements are *prayer, imagination, conversation, digestion and use.*

Prayer is as vital to Bible study as breathing is to life. Begin with prayer. End with Prayer. Employ prayer constantly throughout your whole period of study. As you wrestle with the Scriptures, let your prayer be as insisting and as demanding as Jacob's, and to the Word and of your God say, as did Jacob, "I will not let you go until you bless me" (Gen. 32:26). Let your prayer be constantly like Paul's, "enlighten the eyes of my heart" (Eph. 1:18).

Imagination is necessary. Some call it recreating. Here we can learn from the life of Soren Kierkegaard about the healthy use of imagination. Soren and his father would take "indoor walks." Actually these indoor walks were a pacing back and forth in the living room of their home, and under the father's guidance and in joint conversation, the two, in imagination, would take trips visiting places, observing and talking with people, and recreating drama. Imagination calls for projecting into our minds living, true Biblical persons and actions.

Conversation, dialogue, dialectic, interplay—any of these words can be used to describe an experience that belongs to Bible study. The Word, as a communication, must speak to you. You must speak to it so that the basic wisdom and message of the Word may impress itself upon you.

As you read, ask of the material specific questions. The questions to ask are simple: Who? Where? When? What? How? and Why? The material will give you answer as you read, and you will thereby grasp the author's message and more readily understand his purpose in writing. Later illustrations will show to you the value of keeping these simple questions ever alive and an active part of your Bible Study. Later studies will show to you that when these questions find their answers from the Scriptures themselves, you are much the richer.

Other words, too, serve as aids. These words spring not from your mind, but are to be found in the material under study. These words, when found, indicate *relationships.* Specific words deserve careful attention. "But," "however," "instead" indicate contrast. Find each use of the word, but catch what is being contrasted and why? "Even as," "even so," or "and" indicate comparison. Find what is being compared, and why? "Therefore," "thus," "consequently," "so," and "after these things," indicate cause and effect. Find what cause and what effect, and why? Lastly there is the use of repetition. 35 times in Genesis 1:1-2:3 does the word, "God," repeat itself. When there is the use of repetition, note it, but ask of the material and of yourselves. "Why"?

Digestion. Jeremiah 15:16 reads in part: "Thy words were found, and I ate them, and thy words became to me a joy and the delight of my heart." Bible study means just what Jeremiah says. All know how food is taken into the body, carried there, and how body-chemistry and action works on the food, and how life and strength giving nourishment comes from that food so acted upon. So the Word must be taken into the mind and heart, and carried there, so that mind and heart can work on it and derive benefit. In Bible study this is a very conscious process. Live with that Word carried into heart and mind, converse with it, im it. Do these things in a disciplined devotional se Do cogitate, converse while driving, doing dishes ing the tractor or at any time when attention to things is not exclusively demanding.

For many this digestion of the Word is a far experience in terms of a particular verse, or tex thought of the Scriptures. The coming studies ar ing to enlarge the servings—not just a verse, r text, nor a thought. The coming studies will have carry a whole book, and the movement and thoug a whole book in your mind and heart, *all* of Ge all of Exodus, etc. This practice should develop so one can carry the whole of the Scriptures in heart mind for digestion and nourishment. But let all it—too many, far too many, know nothing about an experience. Rest assured that it will come with letting go with a good appetite, and digesting a the Word, and not just a part.

Use. Any and all study of the Word has one o "Go and do likewise." "Believe and do." Good Study will inspire to obedience and belief. Growth often proper understanding of the Word is also pendent upon use (John 7:17, 18).

Prayer, imagination, conversation, digestion and are all closely related, and each vitally important velop them as an art and practice, and they sha turn, develop you.

Lastly, let this be said. You are asked to give self to Bible Study—Book study. The coming st will be a pilgrimage, really, to enlarge thinking concepts. It is an invitation to prayer, to imagina converse, to digest, and to live the Word, Use t as you do your studying, pencil and paper. Dr. Ag the famed teacher, says: "A pencil is one of the eyes." This is true. Also movement, in terms of ar of material covered, will be fast. Be ready for th our purpose in study is to survey the whole and able to carry in mind and heart the whole conte a book.

Later, on your own, you can examine details. I you will discover that you will very much want to in more detailed fashion. Also be mindful and p with yourself and the study guides. Space limit reduce the amount of help that can be given. B too much help would be spoon feeding, and spoon ing is to be avoided. Above all rest assured that c imaginative and prayerful use of the study guid be a wonderful experience for many within our C

May many covenant together these coming d study the Scriptures in a systematic way.

Crush at Grand Central

uary 15 was a soupy day in New York with some
e airfields socked in and a thousand people a
te jamming into Grand Central Station for a try
e *Century*. She rocked out of the station at 6:04
with every broom closet sold and redcaps waving
business as if this were VE day 1945 and not an
ary Friday on Manhattan. Like the wise virgins
e Bible, I had oil in my lamp and went into the
clutching a roomette ticket which a kind friend
secured for me. Some of the other refugees were
loaded on milk trains and fish trains whose
ate arrival time in Chicago was an unfixed date
e next millennium. But all were glad to be on
something even though it had gas lights and
es upholstered in violet plush.

Resurrection

I stood in that gabbing frenzy waiting to have my
validated and hearing only subliminally the bleat-
of a fellow passenger who had had to carry his
through the madhouse because no redcap would
him, I reflected on the supernal beauty of crowds.
many an old railroader who was nourished on the
of locomotives, I have mourned the passing of
ad traffic. "The Little Engine That Could" was
th which had nerved the will of my generation.
e is nothing comparable to it in the jet age. And
like a windfall, came this wild night in Grand
ral; it was just like the old days. It was a resur-
n from the dead.

The Solitary City

find myself returning to the symbol of death in
e's *Vita Nuova*. The young Beatrice has died and
e, overwhelmed by grief, can find only one pas-
of Scripture which interprets her death for him.
he says, like the emptying of a city. "How doth
ity sit solitary that was full of people." The empty
the empty shop, the empty campus, the empty
ch—that is desolation and death, like the draining
ood from the face. But people jostling one another
pressing in upon some central focus of interest,
is life or at least a kind of life. It is red blood under
kin and the lively glitter of an active eye.

Crowds

Fish Food

What brings people together is, of course, important. A crowd in a bargain basement or at a hanging is not very beautiful, and the empty-faced people one sees drifting around our large cities in the greenish glare of hamburger neon are actually depressing. I suppose this is so because even crowds can be lonely, without anything inside their hearts to come home to. They are like the sad-faced gold fish which used to grace American front parlors. I don't mind fish in general. In lakes and streams they communicate a kind of joyousness. But behind the distorting glass of the average gold fish bowl they are melancholy in the extreme. The same old circle and the same little dreary swooshes for a few papery flakes. And never a plump worm or an honest objective.

Great Draught of Fishes

I have been reading a great deal lately about the revivals of the last century, particularly in Scandinavia —revivals which began simply and sweetly like a stream begins in the farthest highlands. A trickle of snow water glistens in the spring sun. One heart somewhere in the deepest obscurity is moved by a visitation of the Spirit. And in a few weeks or a few months the country roads begin to fill up with people. They pour out of crofts and upland farms, out of smithies and fisher boats; they come from field and forest. Men with heavy shoes and stooped shoulders and grave faces and women with a lighter tread and an inward flurry of excitement. O the joy of going somewhere with others! O the festival of being with lots of people, drawn by the same solemn, overwhelming divine event!

This was the revival. Like a magnet it drew people out of their houses; it formed crowds around the fusing fire of the Gospel. And what began as a miscellaneous crowd ended in a rebirth of the Body of Christ, the living active miracle of grace which is His Church.

Correspondence

Four Word Theme

► In answer to Jack Hustad's question, LUTHERAN HERALD, January 19, "could you write a theme on the church in four words?" let me give you mine. "My Spiritual Filling Station."

MRS. A. E. KURTH
Overly, N. Dak.

Want Small Hymnal

► A motion submitted and unanimously passed by the congregation of Nazareth Lutheran Church of Standard, Alberta at their annual meeting was as follows—"Our congregation strongly recommends that the Lutheran Churches concerned with the new *Service Book and Hymnal* be urged to publish a smaller version of the hymn book without music."

We recommend this because we feel the book would be more compact, less cumbersome and economically more feasible to the budget of the smaller congregations.

KERMIT HANSEN
Chancellor, Alberta

Athenians Object

► Most of the students from the University of Minnesota who attended the 18th Ecumenical Student Conference on the Christian World Mission at Ohio University during the Christmas recess were quite disappointed with the LUTHERAN HERALD's report on that event in its January 19 issue.

By concentrating the report on the address of Dr. Eby, your reporter revealed either a dubious sense of relative importance or that he attended only the first day of the Conference. Dr. Eby was certainly a major voice at Athens, but he was by no means the only voice or by any standards the only one worthy of report. Why no mention of the profound and inspiring messages of Negro leader, Dr. Martin Luther King, or Nigerian barrister, 'Bola Ige, or Indian pastor, Harry Daniel? Why was the daily sequence of Bible lectures by Bishop Lesslie Newbigen ignored?

This may seem a trivial matter, but by reporting only Dr. Eby's address the HERALD unwittingly contributes to the kind of misunderstanding of the Christian World Mission which the Athens Conference sought to correct. In focusing on Dr. Eby, the only white American (with the exception of Dr. Richard Shaull, an American missionary to Brazil) to deliver a major address, the report ignored one of the greatest American Negroes of our generation as well as several outstanding Asian and African churchmen. To several of the international students who were in the Minnesota delegation, this kind of reporting is another example of the assumed superiority of Americans and white men in matters political and ecclesiastical—an attitude which threatens both the peace of the world and the harmony of the church.

For many of us Americans, one of the most striking impressions of the entire Conference was that most of the prophetic voices heard there belonged to neither Americans nor white-men.

It was also unfortunate that the account included the superficial contrasting of this Conference with the "Communist effort to woo young people away from religion." If the Athens Conference was significant, it was significant in its own right—that of contributing to an understanding and inspiring commitment to the mission of the Church in all the world—not simply as a counter-attack on Communism. To be sure, the threat of Communism to the mission of the Church received much attention at Athens, but not in the sense that the report implies. The spirit of Athens was that of prayer and dedication to the reconciliation, rather than the division, of humanity. In other words, through such conferences as these, the student Christian movements of the world seek to resolve and reduce international tensions, not to int them.

As a result of their Athens e ence, Christian students, incl many Lutherans, are facing so these issues more seriously thar before in their lives and are, fore, understandably aroused b casual reporting or treatment of To their friends who were no to attend the Conference, the "A ans" are recommending the carried by the January 20 iss *The Christian Century*.

Finally, in the interests of acc the total registration was slightly than 3600 students (instead of 3000") representing about 80 "more than 100") nations. The t title was the "18th Ecumenica dent Conference on the Ch World Mission" and its sponso the National Student Christian F tion through its Commission on Mission which will be remembe many as the former Student teer Movement.

GORDON J. DAHL
Lutheran Student Found
University of Minnesota

May we express our thanks Dahl for the corrections and add information about this importa ference. Unfortunately we are a ent on news services for such and can only print the news re

—The Edito

No Edifice Complex

► Regarding the letter of Lundby in the January 12 issu I add my wholehearted endors

It is all too painfully evide we are accepting material th our congregations as a measure cess and achievement.

As a member of "Jerry" L home congregation, I pray that ter may awaken us to our true sibilities to God and our fello that we make renewed and i efforts to "make disciples of ple," that we place at least a effort on building souls as w building magnificent church e

O. A. HAGER
Billings, Mont

lift Needed

n reading the Correspondence De-ment of the HERALD it seems that ıy feel that your paper is more in-sting than in former years. I, how-, do not agree. It seems that more otional reading would be in order. need much and more spiritual up-these days.

MRS. MABEL (LUDVIG) RAY
North Lake, Wis.

Ve invite Mrs. Ray and other read-to watch for a new Bible study es which will begin in LUTHERAN RALD *this month. Faithful partici-ion in this study will give "spiritual ift" to anyone who tries it.*

—The Editors

olution Defended

Has Pastor Byron Nelson so little fidence in our Christian faith that oelieves a scientific theory propound-a hundred years ago can influence ny Lutheran ministers "with dire ılts for the Lutheran Church for future"?

His article in the January 19th issue iibited a frantic fear of a theory ich has many useful applications in biological sciences and he appears be confused over just what he is at-king. Can he seriously want to con-t the Bible into a textbook of ence? His argument that evolution contrary to how "the Bible describes ation" is nonsense. Would he also nilarly deny the validity of our ories about the physical universe ause the Bible "describes" a sta-nary flat earth cosmology?

No, the science of the Bible is not science. That fact has to be ad-tted, but to say that this means render to atheism, materialism and ection of the Bible is also nonsense. What Pastor Nelson should be at-king, is not the theory of evolution which Darwin solved a biological oblem, but the unscientific sociologi-conclusions drawn by those who that theory for objectives beyond field of scientific application, and support their preconceived material-c ideas. This "Darwinismus" as Germans call it, is largely dis-dited by present day scientists, and be effectively confuted by both entific evidence and by scripture.

Surely, the validity of a scientific hypothesis should not be disclaimed because it has been misused in some of its applications. That will not accomplish anything.

C. F. KAUTZ
Minneapolis, Minn.

We remind our readers that another article on the debate between Evolution and Theology will appear soon in LUTHERAN HERALD.

—The Editors

Demons at Work

► I would like to call attention to Dr. K. A. Olsson's statement in the January 12th article, where he states he "lost interest" when the "bright missionary" talked about uncanny evidences of demon possession. This Sunday afternoon I have also read in "Norsk Missionsti dende" about unusual signs during the revival in Madagascar, described by another missionary as supernatural lights and a cross seen by many.

Should I lose interest again?

As a worker in a hospital during the revival in China, there was much that happened which was difficult to explain, and which often reminded me of the Book of Acts. As God deals with primitive beginnings, he seems to have many ways of working. And Satan, who has had a stranglehold for ages, does not always let go so nicely and orderly.

Missionaries, like soldiers who have been fighting in muddy front-line trenches, may return to more stabilized environments with unique reports, and we who are accustomed to orderly procedures should not be too cocksure that these reports are untenable.

G. J. GULDSETH
Hendricks, Minn.

Herald "Most Read"

► Each week we look forward to receiving the LUTHERAN HERALD in the mail! It is the most read magazine that enters our home, and each issue seems to get better. We, especially like the articles written by Karl Olsson, and would be very happy to see them come out in a book form for permanent keeping.

I was very interested in the letter written by Mrs. Myrtle Kempler in the Jan. 12th issue. So many of us who are concerned about souls in the foreign field forget about the souls in our own neighborhood. Then, the Mormons or the Jehovah Witnesses come along to drill the religion of a false cult into them. Quite often, these people follow these false cults after just a few Bible Studies with them, where if we would not be ashamed at times to witness, more of our neighbors would know Christ as their personal saviour.

We as Christians, must wake up, and serve God with new zeal remembering that each soul won for God is precious.

Our Church has each member of our Bible Study group keep a list of five names of unsaved people which we pray for daily until one soul is saved. Then, we cross that name off our list, add another, and continue praying. The results are amazing. Each woman in the Ladies' Aid group also calls on inactive members within the church. Too often, we leave the winning of souls up to the pastor alone, forgetting how busy a pastor really is, and how much he needs his people behind him 100 percent.

MRS. H. B. BEARD
Casper, Wyoming

To Mrs. Beard and others who have asked the same question we are happy to report that a collection of Karl Olsson's columns is in book form. The title is "Things Common and Preferred," published by Augsburg Publishing House at $2.75.

—The Editors

Tribute to Augustana

► It might just be possible that you would like to use a friendly comment on the Augustana synod in the pages of your periodical.

"Well done, good and faithful servant" was in our hearts as we visited the Augustana Youth convention in San Antonio, Texas the New Year's week-end.

Not only were 4,500 youth and their leaders present, but the whole church was as a family gathered about its youth during these days.

We were grateful for the privilege of being present.

CARROLL HINDERLIE
ELC Youth Director

For the Family Altar

J. R. Heste

Toward Sexagesima Sunday

Thoughts in C

The Epistle: I Corinthians 1:10-25 • The Gospel: John 12:35-43

Monday, February 15

TEMPER

Matthew 5:22

"But I say to you that every one who is angry with his brother shall be liable to judgment."

Anger is always the color of red. We "see red," and if the impulse has its way and takes over we are thrown into a senseless fit and we are "red with rage." In anger we sin, for our selfishness has been assaulted and we strike out in blindness. Naaman was angry at Elisha when he was treated so off-handedly, and would have missed healing had it not been for the cool-headedness of his servants. Jesus warns against anger that is sin, that makes us liable to judgment. It is a passion that needs harnessing by God's power.

Do not take anger away from me, O God, but purify it so that it will be a sign of good spiritual health. I would not be angry for selfish reasons but for the right reasons. I would harness my good anger that Your will may be done. Amen.

✚

Tuesday, February 16

LITTLENESS

Genesis 37:4

They hated him, and could not speak peaceably to him.

In popular symbolism, green stands for envy and jealousy. It may be that Jacob erred when he showed favoritism to his son Joseph to the exclusion of the other brothers, but the sin of the father could not stand up as a valid excuse for the sins of the sons. In place of adjusting to it, they gave free play to their jealousy and envy, which served to destroy their contentment, and led them into further sin. How easily we eye the good fortune of others and in our littleness envy them! We fail to rejoice as we ought in the little victories, the accomplishments of others.

Help us, gracious Jesus, to take in hand this littleness that besets us. Green need not stand for envy and jealousy; its tyranny can be broken so that it is the sign of growth and life, the bigness of rejoicing the unstrained quality of Christian love. Amen.

✚

Wednesday, February 17

BLUE MOOD

Psalms 42:11

Why are you cast down, O my and why are you disquieted within

There is no emotion that men that is not expressed by some mort Scripture. Clearly, the writer of Psalm had the blues. His world had f apart. His soul was disquieted, un There wasn't a bit of brightnes prospect. The curtain was drawn a was not going to be any differen morrow. But in the midst of his he had the grace to reach out and the one thing that could hold "Hope in God; for I shall again him, my help and my God." Goc lift us out of our blues and kee from dwelling in despair.

I know that I cannot avoid en the experience of the blues, dear Goa I can dissolve its heaviness when I upon the blue of Your Royalty, that I am a son by grace, a membe the household of faith, a blue-bloo the blood of Christ.

✚

Thursday, February 18

COWARDICE

Matthew 26:56

Then all the disciples forsook him and fled.

In our parlance we would say the Disciples were "yellow." They were afraid. Things had come to a point where there was real danger; the showdown was at hand. Jesus showed real courage when the soldiers came to take Him captive, but the Disciples were cowards. They fled. Cowardice has written a sordid story and paints its yellow streak even upon us. Too much we forsake our Christian principles because we are fearful; we are like the man who was given a "pound" and when called to account, said, "I was afraid." Moral jellyfishes miss the adventure of the Kingdom.

We cannot deliver ourselves of cowardice as we ought, O Lord, but by the true alchemy of Your redeeming grace You can empower us so that the base metal of our yellowness can be changed into the gold of Christian courage based on conviction. Amen.

✚

Friday, February 19

RESOLUTION OF COLOR

Isaiah 1:18

"Come now, let us reason together, says the Lord: though your sins be as scarlet, they shall be as white as snow."

Isaiah, speaking for God, uses the rich imagery of color in the description of sin and its devastations and speaks of the fact that scarlet—or green, blue and yellow, can be erased by the redeeming power of God. This is accomplished in us also when we agree that the hideous hues of sin are found in us, in thought, word and deed. To respond to the power of God is more than whitewashing ourselves, covering over our sins; it is a complete erasure of the guilt of sin, a restoration of purity in God's eyes.

Heavenly Father, I thank You that You do not cast me off because of the startling presence of the colors of sin in my life, but that You bid me to place the canvas of my life under the revealing and healing light of Your truth, love and grace. Amen.

✚

Saturday, February 20

WHENCE THIS PURITY?

Revelation 7:14

"They have washed their robe made them white in the blood o Lamb."

White, lacking pigmentation, is bolical of purity, cleanliness. In Ch thought it is the sign of the saved. John saw the multitude in the Jerusalem, they were clothed in robes. These are the new robes gi them by the One who earned the them. They were prepared by the S Whiteness is ever the goal of thos follow in the steps of Christ. It for salvation, for peace, for inn It betokens the cleanliness of p the inward washing of the heart.

I thank You, blessed Jesus, th Your blood I am made clean, an power of color upon my being is and transformed into the positive of the good life in faith. This I Your blessed name. Amen.

s Alice a Protestant?

Propaganda in Wonderland Tale Analyzed

lice in Wonderland, that classical children's volume, is more than a fairy —it is really a symbolic story of the church in 19th century England, accord- to an Episcopal minister from Lakewood, Ohio who has just finished a n-year analysis of the work.

Alice really is a Protestant, and the whole point of the book is her love tolerance and Lewis Carroll's condemnation of the church schisms and bbles of his day," asserts Dr. W. ve McCracken of St. Peter's rch.

Carroll's masterpiece of nonsense outlive any interpretation," he said. t there is no doubt that church roversies, childhood memories and essed psychological tensions found r outlet in the spinning of the tale." as published in 1865, when Carroll, se real name was the Rev. Charles widge Dodgson, was 33.

lthough the author was a lecturer mathematics at Oxford, Dr. Mc- cken pointed out, it must be re- nbered that Carroll was the son n Anglican minister and the grand- of a bishop who was very much ne center of religious controversy.

umpty Dumpty, according to the ewood pastor, represents the tra- nal interpretation of the Bible. e modern Biblical criticism entered scene, as it did in Germany and land some 100 years ago, all the 's horses and all the king's men d not put the Bible back together n as it had once been understood.

me All Wrong"

lice in one scene is more than nine tall, with her head in the clouds unable to see her own feet. "Is a Roman Catholic or a Protestant natist?" Dr. McCracken wondered. found a clue in Alice's remark n remembering her geography: me is all wrong."

the poem, "How Doth the Little odile," which Alice recites, Dr. Cracken sees the crocodile as the an Catholic Church getting such erts as John Henry Cardinal New- , William George Ward, theolo- gian of the English Catholic revival, and Henry Edward Cardinal Manning.

Tweedledum and Tweedledee, the minister explains, really are the Anglicans' "Low Church" and "High Church." Both Dum, a low note, and Dee, a high note, fought with the same sword and lived in the same house, he points out.

Newman Was "Known"

The trial of the Knave of Hearts, at the end of Alice's adventures, could be the trial-by-censure in the Anglican Church of John Henry Newman, whose famous Tract 90 had attacked the 39 articles of the Church. The letter submitted as evidence addressed to "No one" and signed by "No one" was really Tract 90, Dr. McCracken believes.

What about the Cheshire Cat? None other than Nicholas Cardinal Patrick Wiseman, "who grins as he watches Protestant squabbles and divisions," says the Ohio clergyman. In 1850, when the Roman Catholic hierarchy was restored in England, the former Vicar Apostolic of the London district was made a cardinal and became the first Archbishop of Westminster. Observes Dr. McCracken: "Cardinal Wiseman was a head without a body—doesn't the cat dissolve until he is just a grin—signifying England had nothing to fear?"

Dr. McCracken says that all the rest of the cats in Wonderland are Catholics, too, and all the dogs are Scotch Terriers, representing Presbyterians or dissenters. The whole book, he concludes, is a "kind of dog and cat fight, with nobody winning."

The Lakewood rector makes no claim of being the first to interpret the book as a religious allegory. In 1933, Sir Shane Leslie, himself a convert to Roman Catholicism, attempted to prove in a monograph in the London Mercury that Alice was secretly converted to Catholicism in the end of the book.

Beatniks Aid Religion?

Beatniks are performing a religious service as "premeditated screwballs" calling attention to the problem of conformity in America, the fifth annual Laymen's Leadership Institute in Miami, Fla., was told.

"What we conform to becomes our God," declared 32-year-old millionaire chain grocer Howard E. Butt, Jr., of Corpus Christi, Tex., and one of the founders of the interdenominational lay institute, in his keynote address.

Even sitting in church can be idolatry "if your motive for being there is to please your wife, or family, or other people," Mr. Butt warned.

More than 600 delegates from the U.S., Canada, Jamaica and Great Britain attended the four-day institute, at which Evangelist Billy Graham was one of 32 speakers and conference leaders. The gathering was sponsored by Christian Men, Inc., an interdenominational lay group whose objective is to encourage lay Christian witnessing in daily life.

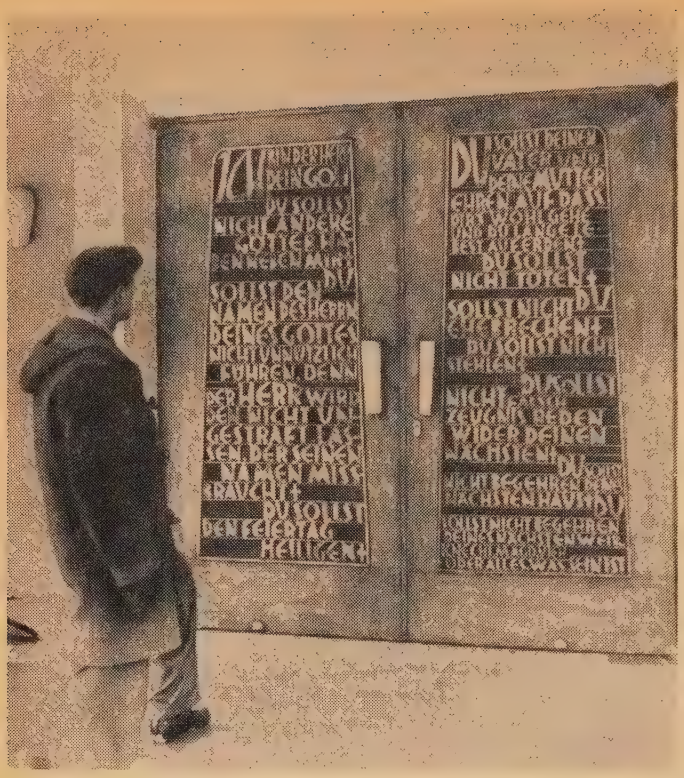
"Society," said Mr. Butt, "is made up of conformists, non-conformists and Christian individualists."

"Be like gyroscopes and resist the pressures of the crowd," he urged.

CONDEMN COEDUCATION

Mixed classes of boys and girls in secondary schools, and coeducation in general, was condemned in a resolution adopted by the annual conference of the Catholic Teachers' Federation in Hull, England.

The delegates agreed that "single sex classes" avoid many disciplinary troubles, especially since adolescent boys and girls tend "to show off" in each other's company.



—RNS Photo

COMMANDMENTS ON THE DOORS—Entering this new Evangelical church in Stadelm, near Nurnberg, Germany, worshippers are greeted by the Ten Commandments on the church's main door.

Billion Dollars Forecast for 1960 Churches

Church construction will exceed one billion dollars in 1960, the Department of Commerce predicted in its annual report on the outlook for the construction industry.

If this optimistic forecast comes true, it will be the first billion-dollar year in history for erection of religious edifices.

Church construction set a new all-time mark of $935,000,000 in 1959, according to a year-end estimate of the U. S. Census Bureau.

The construction industry division of the Department of Commerce believes that building activity in this field will increase to $1,050,000,000 in 1960.

Decries Authoritarian Trends in Religion

Dr. Paul J. Tillich, noted Protestant theologian, warned that there is "a trend away from Reformation individualism" and toward "authoritarian" forms of religion which may end the Protestant era.

He said this trend was indicated by recent mergers of Protestant groups, the ecumenical movement, and Roman Catholic encouragement of Christian unity.

"Ecumenicity doesn't do much theologically," he noted, "What is produced in terms of theology is not very impressive. A committee cannot make a theology," so victory is based on "the lowest common denominator."

Dr. Tillich, a professor at Harvard Divinity School, made the observation at a press conference preceding a lecture series he delivered at Occidental College (United Presbyterian).

"The Protestant theology is essentially non-conformist," he said, "but rugged individualism has disappeared and has been replaced by 'Organization Man,' the development of the collective spirit."

He declared that "the trend toward spiritual security and, therefore, authoritarian forms of religion poses a threat to Protestantism."

Popularity of 'primitive orthodoxy revivalism" also evidences a desire for security since "authority gives security," Dr. Tillich said.

"Today's younger generation wants to be sociologically, ethically spiritually secure," he observed. " hardly finds a type of liberal theo in theological faculties of Amer educational institutions."

"The liberal philosophy whic found when I came to America years ago does not exist today," German-born theologian said. " liberal movement came suddenly an end in the 1920s."

Despite all this, Dr. Tillich ad "you can't kill the prophetic spirit though it may go underground" if Protestant era should be ended authoritarianism.

Sex Labeled American Idolatry

An average American would less conspicuous walking down street with a book on sex under arm than he would carrying a B the Minnesota State Pastors' co ence was told in Minneapolis, Mi

Dr. Charles Knapp, pastor of Baptist Church, Evanston, Ill., this attitude points up the fact sex has become one of the mo American "idolatries" along with ey and power.

"Ours is a time of the Kinse ports and marriage manuals, with instruction beginning in the fifth —at least in my community," Knapp said.

While church leaders should come the present openness about he said, they should recognize there is a profound ignorance its proper place in life from the tian point of view.

"In the business world," Dr. K observed, "it has become impo to sell hair tonic, toothpaste or picks without sex appeal. Sex h come the hidden persuader and not so hidden at that.

"The growing rate of teen-age riages and the fact that there million children living without presence of both parents are mor a straw in the wind of our n immaturity and the handling in modern life."

Dr. Knapp said the church help its people recognize that a God-given gift to be used re bly for the enrichment of the ma partners and for the Christian

-Quist in U.S. Sick Leave

Carl E. Lund-Quist, 51, execu- ecretary of the Lutheran World ation, who has been in poor for the past year, has been an extended leave in the United , during which he will undergo rough physical examination at layo Clinic in Rochester, Minn.

Lund-Quist was scheduled to fly Geneva, Switzerland, headquar- of the LWF, to New York on 14 and to continue the following to Minneapolis and thence to ester for immediate entry into the .

a statement issued in Geneva, Dr. klin Clark Fry of New York, dent of the federation, said that Lund-Quist is "expected to spend al months in recuperation." He not be able to attend the annual ing of the LWF's executive com- e at Porto Alegre, Brazil, in h.

consin Synod ift Widens

otesting factions in at least 17 congregations of the Wisconsin gelical Lutheran Synod have wid- the split within the denomination its refusal to sever relations with Lutheran Church—Missouri d.

e factions have lined up with 24 congregations which left the onsin Synod and are expected to together in a new church organi- n, according to the Rev. Edmund , a former leader of the denomi- n.

is dean of the recently-estab- d Immanuel Lutheran College in kato, Minn. for the training of sters and teachers by pastors who resigned from the synod. Mr. is credited with shaping the con- tive views of Wisconsin pastors have criticized the group's policy rd the Missouri Synod which they e of "unscriptural conduct."

. Reim said that altogether about astors, teachers and professors have ned from the Wisconsin Synod. Involved in the dispute, he said, are congregations in 13 states, including Minnesota, Wisconsin, Washington, Wyoming, Florida, Michigan, South and North Dakota, Missouri, Arizona, Indiana, Iowa and Nebraska.

These congregations, he said, are grouped in an "interim conference" with the Rev. Gordon P. Radtke, a native of Milwaukee, as acting secretary.

A consequence of the dispute, Mr. Reim observed, is that about a dozen clergymen ordained before they left the Wisconsin Synod now find themselves with scattered, fragmented followings, so that they have been forced to take part-time jobs to supplement their income.

He said at least two are selling real estate, one is employed in a chicken hatchery, one is a parole officer, and another sells fire insurance.

The defecting congregations and ministers, Mr. Reim said, are convinced that the Wisconsin Synod erred in not breaking its relations with the Missouri body. They charge the Missouri Synod with departing from its historic conservative position and engaging in certain "unionistic" practices.

These include sponsorship of boy scout troops, military chaplains, joint prayer with other Lutherans and similar expressions of fellowship with Churches not in doctrinal agreement with the Wisconsin Synod.

Hoyer Leaves NLC for NCC Appointment

The Rev. Dr. H. Conrad Hoyer of Chicago has resigned as executive secretary of the Division of American Missions of the National Lutheran Council, a post he has held for 17 years.

Dr. Hoyer, who has served with the NLC longer than any other staff member, has been elected associate executive secretary in the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A. He expects to assume his new duties in New York on July 1.

Dr. Hoyer's major responsibility will lie in the area of cooperative planning, it was announced here by the Rev. Jon L. Regier, executive secretary of the home missions division of the NCCCUSA.

In this capacity, he said, the Lutheran missions expert will "guide the development of a process for strengthening denominational efforts to meet the needs of a changing America."

During his long tenure with the National Lutheran Council, Dr. Hoyer has earned recognition as one of the outstanding home mission leaders in American Protestantism. In this period, he has traveled more than a million miles in the service of the Church, including three trips abroad on special assignment.

Dr. Hoyer joined the NLC when its participating bodies organized a Commission on American Missions late in 1942 to conduct a spiritual program for war-industry communities. He served as part-time executive secretary for three months and then assumed the post on a full-time basis in 1943. Two years later, American missions had become a major activity of the Council and the commission was given permanent status as a division.

As head of the division, Dr. Hoyer has been responsible for the development of a program which now includes the town and country church, urban church planning, intercultural outreach to minority groups, approach to the Jewish people, ministry to families in military communities, and regional committees to coordinate home mission expansion among the NLC member bodies.

WRITE TO IKE!

Lutherans in America should "communicate their concern for the success of World Refugee Year" by writing letters to the White House, it was urged here by Vernon E. Bergstrom, director of the Lutheran Refugee Service.

Mr. Bergstrom suggested that individuals and church groups should write to the President and ask him to use the $10 million which Congress placed in his contingency fund for projects to solve problems of some of the homeless during World Refugee Year.

To date, he said, the administration has allocated only $4 million for WRY efforts, with only a part of this sum coming from the contingency fund.

Will Christianity Be a 'Tolerated Minority'?

Christianity may be "only a tolerated minority" by the year 2010, Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., warned at the 50th annual National Lutheran Educational Conference at Boston, Mass.

Pointing out that neither European nor American Christianity has succeeded in winning the world, Dr. Bergendoff said the next half century will be remarkably like the Christian era's first 300 years, with religions from Africa and Asia vying with those from Europe in attempting to satisfy the hunger of new societies.

"The confused stirrings in the relations of the Churches to each other," he observed, "may betoken a new alignment in the Christian household." It is becoming increasingly clear, he added, that these "provincial and self-sufficient bodies must take a stand against a non-Christian world."

Dr. O. P. Kretzmann, president of Valparaiso (Ind.) University, was more optimistic. He said the year 1960 may be near the end of a 20th century dark age, which he described "as dark as that of the eighth and ninth centuries despite the triumphs of science."

Dr. Kretzmann predicted the "slow, whimpering end" of secular materialism and asserted that the beatniks are "closer to understanding the modern age than many others."

There is hope for the future "because more of us know that we are sick and need help," he declared.

He called upon Lutheran educators "to intensify study of the Christian heritage" and "establish its relevance to all of life."

Resigns Welfare Post

The Rev. Dr. Otto H. Dagefoerde has resigned as a consultant in the Division of Welfare of the National Lutheran Council to return to the pastorate after 25 years in the welfare field.

For 35 years, during which he has held three different positions, he has made his home in Toledo, Ohio, and he will continue to live there as pastor of St. John Lutheran Church. He left the employ of the NLC on Jan. 15.

Within the ELC

Academy President Resigns

The Rev. A. L. Abrahamson recently announced his resignation from the presidency of Augustana Academy, Canton, S. Dak.

Pastor Abrahamson plans to remain at the academy until the close of the school's fiscal year, June 30, 1960 when he will have completed six years of service as president of the four-year residential high school, one of the institutions of The Evangelical Lutheran Church.

Seattle Seamen Center Advances

Several forward steps were taken at the annual meeting of the Seamen's Center of Seattle, Wash. These advances were made possible through additional financial aid made available by the Seattle United Good Neighbors fund.

The main forward step was the addition of an assistant director, who will serve under the present director, the Reverend Harald Siqueland. Mr. Ralph Undseth, native of Seattle, a graduate of Seattle LBI, and parish worker of Ballard First Lutheran Church, was called to be the first assistant director. He was installed on Feb. 7, by Dr. Carl O. Pederson, president of the Seattle Circuit and Vice-chairman of the Seamen's Board.

The board further decided to purchase a station wagon and to make several improvements in the center itself.

SEMINARY PRESIDENT INSTALLED George Evenson, right, is shown being installed as president of Luther Theological Seminary, Saskatoon, Sask., in recent ceremonies conducted by Dr. F. A. S president of the ELC. The installation held in connection with the annual cation of the Canadian seminary.

Public Relations Adds Staff Member

Howard Sandum, formerly A ated Press news man at Boise, I has been appointed staff membe press and literature by the depar of public relations of the ELC.

Mr. Sandum's duties will in preparation of news releases ar formative literature about the and its operations. In connection the ELC's merger this year wit other churches he will serve joint staff coordinated under th tional Lutheran Council news b

The appointment fills a vacan by the departure last August of A. Ryberg, who took the newly

CONSTITUTING CONVENTION OF THE AMERICAN LUTHERAN CHURCH

By action of American Lutheran Church, The Evangelical Luthe Church, and United Evangelical Lutheran Church, the Constitut Convention of The American Lutheran Church will be held in M neapolis, Minnesota, April 22 to 24, 1960.

William Larsen
Chairman, Joint Union Committee

osition of public relations director Trinity Hospital, Minot, North ota.

Boise, Mr. Sandum's reporting AP dealt largely with state governt affairs. In 1955-56 he was re- er and editor of local weeklies for *neapolis Suburban Newspapers,* of Hopkins. He has also been af- ed with newspapers at Rochester St. James, Minnesota.

e attended high school and junior ge at Rochester, Minnesota, and graduated from St. Olaf College, thfield, Minnesota. He has also graduate work at the University Minnesota.

ants Pass, Oregon, s Church-of-Month

he second ELC congregation in hern Oregon is the church-of-the- th for February. Work has been ed on in Grants Pass since Novem- First services were held in the unit of Calvary Lutheran Church anuary 10. The building is located two-acre site on a main thorough- in a fast-growing section of the Officials and citizens of the city 2,000 have been unusually helpful he new congregation. The Rev. mond E. Brandt, formerly of ora, Minn., is the pastor.

People

he Rev. Albert W. Erickson, for- y pastor at Vancouver, B.C., is serving Our Saviour's Church, rdeen, Wash.

he Rev. Winston A. Grant, former- f Mindoro, Wis., is now serving Paul's Church, Bagley, Minn.

he Rev. Richard L. Holleque, for- y West Salem, Wis., is now serv- as the pastor of Our Savior's rch, Menomonie, Wis.

he Rev. Lowell E. Knutson has ned his parish at Bow, Wash., in r to accept a call to Our Savior's rch, Everett, Wash.

he Rev. Bob Harrison is currently lled at a Pastoral Clinical Training se at Fergus Falls, Minn. and con- s to serve the parish at Litchville, Dak. Previous information about r Harrison's moving was incor-

The Rev. Sanford D. Sorgen and his family were honored by their parish, the Lutheran Church of the Good Shepherd, Moorhead, Minn., on the occasion of their 25th wedding anniversary and the 25th anniversary of Pastor Sorgen's ordination.

The Rev. Robert H. Jacobsen, formerly of Lake Benton, Minn., is now serving as pastor of Trinity Church, Yankton, S. Dak.

The Rev. Daniel Jordahl, formerly pastor at Scarville, Ia., is now serving as pastor of First English Church, Marshall, Minn.

The Rev. J. H. Rostad, formerly pastor in Prince Albert, Sask., is now serving a Home Mission congregation in Calgary, Alta.

The Rev. Joel Rustad, formerly of Glencoe, Minn., is now serving as pastor of LeSeur River Church, New Richland, Minn.

OBITUARIES

The Rev. Carl J. Nolstad died Dec. 30 in Phoenix, Ariz. He was born May 20, 1870, in Norway and immigrated in 1887. He attended Augsburg College and Red Wing and United Church seminaries. After ordination in 1905 he served parishes at Warren, Minn.; Blue River, Oconomowoc, and Wautoma, Wis.; and Makoti and LaMoure, N. Dak. He had lived in Phoenix since his retirement and funeral services were held there. In 1905 he was married to Alma B. Toft. He is survived by two daughters and a son.

Mrs. Ruth Simonson Mathieson, widow of the Rev. Jens Mathieson, died Dec. 6 at Stevens Point, Wis. She was born June 22, 1878, in Leland, Ill., and was married in 1902. She lived in St. James and Zumbrota, Minn., and Iola and Milwaukee, Wis. She is survived by a son. Funeral services were held in Iola, Wis.

Announcements

The 1932 Seminary class will have reunion dinner at Central Luth. Parish House, Mpls., Wed., April 20, at 5 o'clock. Cost $1.75 per plate. Send check with reservations to Ed. Beaver, Spring Grove, Minn. Bring 3 colored slides of interest to group.

Free—Several pieces of chancel furniture. Write First English Luth. Church, Tyler, Minn.

Wanted—40 good used choir robes, preferably blue or maroon. Contact First Lutheran Church, Columbus, North Dak.

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AT ORGAN DEMONSTRATION—Several church organists gathered around Dr. Heinrich Fleischer at the close of the organ demonstration session which was a part of the recent annual Church Music Clinic sponsored in Minneapolis, Minn. by Augsburg Publishing House. Dr. Fleischer is University organist and professor of music at the University of Minnesota. More than 800 church musicians attended the two day session which included choir directing demonstrations by several music experts.

FIRST UNIT CHURCH—St. Mark's Church, Gardner, N. Dak. recently, dedicated its first unit church shown above. Dr. Loyal Tallakson, president of the North Dakota district conducted the rites. The building, constructed by volunteer labor, seats 100. The congregation numbers 12 families served by the Rev. John R. Thorstensen.

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Winston A. Grant, Bagley, Minn., 2-1-60

L. A. Haatvedt, Michigan, N. Dak., 1-15-60

O. Henry Haugen, Camrose, Alta., Canada, 2-15-60

Richard L. Holleque, 921-10th Avenue, Menomonie, Wis., 2-1-60

Robert H. Jacobsen, 1808 Douglas, Yankton, S. Dak., 2-1-60

Daniel Jordahl, 102 Church St., Marshall, Minn., 2-1-60

Harris E. Kaasa, Cranmer Hall, Durham City, England, 1-15-60

Magnus Nodtvedt, 1009 S. Wheeler, Tacoma 44, Wash., 1-15-60

Robert L. Peterson, 1998 Lansing Ave. N. E., Salem, Ore., 2-14-60

J. H. Rostad, 4407 Richmond Rd., Calgary, Alta., Can., 2-1-60

O. C. Rolfsen, Keene, N. Dak., 2-9-60

Joel Rustad, New Richland, Minn., 2-7-60

H. Wm. Sorensen, 2210 Glenbrook Dr., Des Moines, Iowa, 1-15-60

H. Storaasli, 725-33rd St., Astoria, Ore., 1-15-60

G. B. Stromberg, 2nd and Saar, I
Wash., 1-31-60

Harold O. Vold, Ellendale, N. I
2-9-60

Ivan Vallem, Scarville, Iowa, 2-1-60

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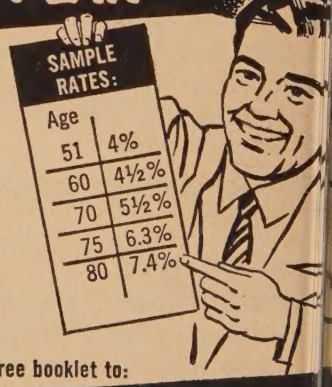

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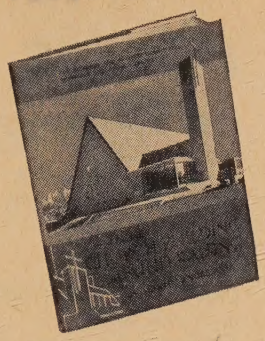

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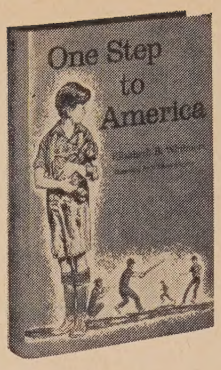

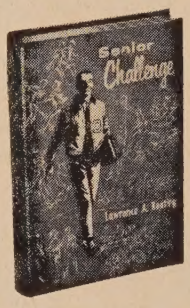

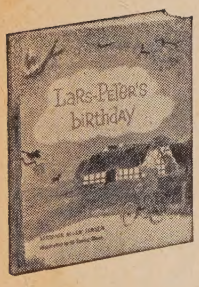

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A novel for ages 9-12. A good story of how Sig, an immigrant b Germany, overcame his shyness about being a foreigner, and b regular American boy.

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